December 1
1921

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (JOHN 17:3).

No. 48, Vol. LXXXIII. Thursday, December 1, 1921. Price One Penny.

FOUR REASONS WHY WE SHOULD BELIEVE IN THE DIVINITY OF CHRIST.

IN that excellent work, "The Faith of Centuries" (James Nisbet and Co., Ltd., London), there is a contribution by the Hon. W. E. Bowen, M.A., in which he sets forth, in a very able manner, four conspicuous characteristics in the life of Jesus of Nazareth which, if there were no other evidence, ought to be sufficient to convince every reasonable-minded person that He is indeed "the Christ, the Son of the living God." Mr. Bowen in his splendid paper says:

There are few more famous lines in English literature than those in which Robert Browning, at the close of one of his poems (Epistle of Karshish," in Men and Women), brings out the significance of the Incarnation. The poem itself is a letter written by one Syrian leech to another, describing, amongst other things, a meeting between himself and Lazarus, whom Christ, some years before, had raised from the dead. The writer professes to treat Lazarus as a man under some mania; but he is, none the less, most profoundly impressed. The doctrine of "the Word made flesh" seems to him, at first, preposterous, something it is infamy even to repeat; and yet it clings to him, and makes, in spite of him, a home in his thoughts; and as his letter draws to a close he returns to it, and in a few master-strokes draws out a portion, at any rate, of its great, its unspeakable significance:

> The very God! Think, Abib; dost thou think?
> So, the All-Great were the All-Loving too—
> So, through the thunder comes a human voice
> Saying, "O heart I Made, a heart beats here!
> Face, My hands fashioned, see it in Myself!
> Thou hast no power, nor may'st conceive of Mine;
> But love I gave thee, with Myself to love,
> And thou must love Me who have died for thee!"
> The madman saith He said so: it is strange.

Such lines reveal to us, I say, something of the meaning and wonder which attach to the doctrine of the Incarnation—that doctrine which lies at the basis of our Christian faith, without which Christianity falls in ruins to the ground, and must be counted as the most pitiable of all human delusions, the most tragic and heart-breaking of all human mistakes. But the lines also show us how it is not only to a theologian's mind that the Incarnation is a subject of profound importance. They make us see how the conception of God becoming man, and dwelling in our midst, and bearing our sorrows, and sharing our trials, and dying our death, is no dry philosophical idea, barren of all importance, but one which is still full of living force, still able to stir the human spirit, and to claim the reverence and homage of the human mind.

The Incarnation is indeed a dogma in the sense that it is a doctrinal formula claiming and exacting our acceptance and obedience; but it is *not* a dogma in that evil sense which circumstances have thrown around the word—speculation authoritatively taught, but without any real value or bearing upon human life. On the contrary, it touches human life and renews it. It illuminates every cranny and corner of the world. It penetrates everywhere. It transfigures everything. Take it away, and shadow and gloom fall where before there was the glory of light. So it is with all true and worthy dogmas. . . When we hear men say, "Such and such teaching is mere dogma," it, as often as not, means that their own spiritual faculties are immature and undeveloped, that it is their own religious crudity which is responsible for their verdict. In approaching the Incarnation we are approaching what seems to some among the dry bones of dogmatism; but, on the other side, there are these great master-spirits, these great leaders and teachers of thought, these trainers of faith and hope and imagination, to whom the doctrine has been as a stream of indescribable light poured from the throne of heaven upon all the perplexities and ignorances and tragedies of our mortal existence; and therefore we can, I think, see that if the question of the Incarnation is not a living and vital question to us, we have every reason to suppose that it *ought* to be so. And I set out with the lines of a great poet because it seems to me that every example of poet or philosopher, who bears witness to the fulness or importance of any Scriptural doctrine, is valuable not only because all personal testimony is valuable, but because it helps to raise us from the negation of stupidity or indifference or sordidness or guilt to the reverence of those who think most profoundly and feel most deeply. "Yes," these men say to us, "inquire and probe to the bottom. Disbelieve, if you think the proof against the doctrine. Be true to your own judgment. Do not blind or deceive yourselves. Only be sure that you understand what it is you are handling. Approach these questions with awe and humility and wonder.

If you determine to deny, recognize how much is involved in your denial. . .

In the first place, Christ's system centres in Himself. Let us pause to reflect on the true and full significance of this. What is the aim, the object, of every religious teacher worthy of the name? Is it not to bind men close to the God who made them? and to obliterate himself? "We preach not ourselves," says St. Paul, and he has spoken for all the true teachers and genuine reformers of every age. Each servant, each minister, each evangelist, each prophet of the Most High, preaches Him whom he serves, and not his own wisdom or name or power or greatness. He seeks nothing for himself, he claims nothing for himself; he is content to be a mere voice, to be the agent through whom the Divine commands are made known, the Divine will expressed.

When Luther struck the fetters of Rome from the souls of men, was it that he proclaimed himself? When Wesley or Whitfield held large crowds spellbound, when they gathered the common people in thousands to the fields and hillsides to hear them, when their great words awoke a slumbering nation, was it that they made *themselves* the burden of their message, that they held *themselves* up as the standard round which men and women, in all their moral and spiritual necessities, were to rally? What should we have said of them had they done so? Their names would long ago have been drowned in the sea of derision or contempt. But turn to Jesus Christ. What do we find to have been the substance of *His* message? It is Himself. To whom did He bid men come? To Himself. Take that invitation which is perhaps for some of us the most familiar and the most touching of all his sayings, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Have we ever reflected upon the vastness of the claim which is implied in these well-known words? Who is this that ventures to say, "I, even I, will give you rest?" Who is this that offers himself as the haven for the storm-tossed soul? How does any man dare to so exalt himself? How does any man dare to use language of such a kind? But Jesus Christ's language is all through of a similar nature. It is not here only that his words have this colour. It is not here only that he adopts this tone. It is His regular tone. The allegiance which He claims is throughout for Himself. The discipleship which He asks has Himself as its object. It is to Himself that loyalty and obedience and service are to be offered. He insists upon self-surrender to Himself. There must be no sacrifice which a follower is unwilling to make. He places Himself beyond all, even the most sacred of, home ties. No duty to father or mother or husband or wife or child compares with the duty which the disciple owes to Him. "He that loveth

father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." . . "And he said unto another. Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." (The author quotes from the Revised Version). Nay, further, He so far asserts Himself as to claim authority to over-ride the Mosaic Law. Remember it is the claim of a Jew. Remember what the Mosaic Law was in the eyes of a Jew. But here is one, "born of the seed of David," bred and nurtured and educated amidst Jewish traditions, accepting, and at times emphasising, His calling as a member of Israel's household, who assumes Divine authority even over the sacred Law of centuries. What had been good and sufficient before—the law as it was pronounced by "them of old time"—is inadequate now that He is come. He is the final Revealer of the Divine will. It is not that, like some new Rabbi, He offers a better interpretation, a truer rendering, of the old Law. It is that He puts forward a *New Law*—a law having its roots in Himself. And this New Law is to be paramount. His commandments are to take precedence. When His teachings and Judaism clash, Judaism is to yield. Moses and the Prophets fall away. He steps into their place.

Or look at His training of his disciples. What is it in which He rears them? What is it that He seeks to cultivate in them? Is it not faith in Himself? He bids them place their whole reliance on Him, to give Him their whole heart, to live and die for Him, to give up all for Him. It is He who is to be the object of all their affections, the centre of their hopes, the recipient of their religious and spiritual enthusiasm. The attachment of followers to a chief is lawful only to a point. When attachment goes beyond that point it becomes idolatry. But Christ sought from His disciples an attachment which knew no limits, which was restrained by no boundaries. The fear of idolatry is not one which ever enters the disciples' minds; it is not a danger which their master ever suggests to them. There is no check placed upon their love for Himself, upon their devotion to Himself. Their love and devotion cannot go too far, cannot trespass upon the duty that they owe to One in heaven. "Christ," says a modern writer (Gore) "was systematically training them to trust Him with the sort of trust which can legitimately be given to God alone." It is more than difficult to read even the Synoptic Gospels—to say nothing of the Fourth—and to deny it. But if there is this characteristic adhering to Christ's work, if we find it showing itself beyond question, in one form or another, in all His ministry and preaching, then we

have before us what is of indisputable weight and significance. It is not a characteristic which can be pushed aside and ignored and left outside the range of our consideration. It must receive its due measure of recognition. It must be taken into adequate account.

(TO BE CONTINUED.)

A PUDSEY WOMAN'S IMPRESSIONS OF THE "MORMONS."

WE are in receipt of a clipping from the *Pudsey and Stanningley News*, being a report of an interview which a reporter of that paper had with Mrs. Martha Galloway, who recently returned to Pudsey after having spent a year and a half with her daughter in Salt Lake City. Mrs. Galloway is not a "Mormon." The *News* says: "About eighteen months ago we published the departure of Mrs. Martha Galloway, of 4 Tunnicliffe Row, Greenside, to Salt Lake City, whilst a few weeks later we furnished an interesting account of a lawn party given in honour of her arrival by her daughter, Mrs. Maxwell (formerly Mrs. E. Bailey, of Pudsey), with whom she went out to stay. This week we have the pleasure of committing to print the results of a brief chat our representative had the pleasure of having with Mrs. Galloway, following her recent return to Pudsey from the great 'Mormon' city of the west, in which for the last year and a half she had made her home. At the outset Mrs. Galloway was most anxious to discredit the absurd stories that are generally accepted in England as to 'Mormons' living in a state of polygamy. . . The stories about 'Mormon' Elders coming over to England to entice young girls to Utah and then hand them over to a 'Mormon' as part of his wifely establishment, was likewise absurd, as was also the belief that once a woman or girl set foot in 'Mormon' territory she was never allowed to return to her own people. 'It is a scandal,' Mrs. Galloway declared; 'a woman can come and go of her own free will just the same as in our own English towns. I saw nothing wrong whilst I was there, and as for the people, well, I can honestly say I have never met any nicer people in my life.' Salt Lake is a fine, large city, with beautiful surrounding scenery, and it is Mrs. Galloway's intention at some future time to return to her daughter, and, as she put it, end her days there. When she left everybody was prospering, and it was heart-breaking to come back to England and see the old country in such a terrible condition. 'I never saw Pudsey in such a state in my life,' she declared, recalling the short time being worked at the mills, and the number of men walking the streets out of work. Asked if she met any Pudsey people in Salt Lake City, Mrs. Galloway said she could mention several, whilst many people from Bradford and Clayton were to be seen

there, and Yorkshire and Lancashire people in their hundreds. Of the Pudsey people she had met out there she mentioned her two sisters-in-law Mrs. Wright (nee Clara Galloway) and Mrs. Pinchin (nee Florrie Galloway), formerly confectioners, of Greenside, who went out to Utah eleven years ago and were both married there. Then there was Mr. Harry Osborne (formerly of Prospect Mill) and his sister Mrs. Pickles, of Lane End; Mrs. Housecroft, who sailed in the same boat as her in May, 1920, along with her son and daughter; also Mr. and Mrs. North. Then just before she left for England Mrs. Galloway said she came across Mrs. Cullingworth, formerly of Pembroke Road, and agent for the Pearl Insurance Company, who had secured a good situation in one of the stores, as the shops over there are called. Mrs. Galloway said there were all nationalities in Salt Lake City, although English was the language generally spoken. Whilst there she had the privilege of attending the largest Mormon tabernacle in the city, which was capable of holding a congregation of ten thousand, and which boasted a choir of five hundred voices, and the biggest organ in the world. We feel sure when she again decides to join her daughter in the far-off Salt Lake City, she will leave the old borough of Pudsey with the best wishes of all her friends and particularly of her old workmates at Prospect Mill, where she previously worked for twenty-two years."

STRUGGLE OF GOOD AND EVIL.

We may look at David and Goliath as they appear in contest, as illustrating the *forms*, *spirit*, *weapons*, and *destiny* of the great moral antagonists of our world—good and evil.

First, these two men give us a picture of the *forms* of good and evil. Evil in our world is like Goliath, of gigantic stature, immense energy, and imposing aspect. It is a colossus. Good in our world is like David in its appearance—small, weak, and insignificant; possessing nothing to which the world attaches the idea of strength or glory. So it appeared in Christ. "He was a root out of a dry ground."

Secondly, these two men give us a picture of the *spirit* of good and evil. The spirit of evil, like that of Goliath, is proud, contemptuous, malignant. The spirit of good, like that of David, is that of humble trust and dependence upon God.

Thirdly, these two men give us a picture of the *weapons* of good and evil. Evil, like Goliath, has many weapons to fight its battles. Like Goliath, it is full-armed. Armies and navies are on its side. The weapons of good are of the simplest kind; the sling and stone of David would symbolise them.

Fourthly, these two men give us a picture of the ultimate *destinies* of good and evil. Goliath, notwithstanding his great

strength, proud vanities and mighty weapons, was slain, and his body given to the fowls of heaven, and the beasts of the earth. So it will be with evil. Like the image in the monarch's vision, the little stone of truth shall shiver it to atoms. The end of truth will be like that of David—triumphant and progressive in honor and influence in the empire of God.—DR. THOMAS.

THE GAUGE OF LIFE.

They err who measure life by years,
With false or thoughtless tongue:
Some hearts grow old before their time;
Others are always young.

'Tis not the number of the lines
On life's fast-filling page,—
'Tis not the pulse's added throbs,
Which constitute their age.

Some souls are serfs among the free,
While others nobly thrive;
They stand just where their fathers stood;
Dead, even while they live!

Others, all spirit, heart and sense;
Theirs the mysterious power
To live in thrills of joy or woe,
A twelvemonth in an hour!

Seize, then, the minutes as they pass;
The woof of life is thought!
Warm up the colours; let them glow
With fire or fancy fraught.

Live to some purpose; make thy life
A gift of use to thee;
A joy, a good, a golden hope,
A heavenly argosy.

THE principal of a grade school at Long Beach, California, recently made this statement to his pupils: "In our family are nine brothers. Five of us are school teachers and have never used tobacco in any way. The other four all use tobacco. Two began it in grammar school, and never finished their grades. One began in high school, and did not finish his second year there. One did not begin smoking until his first year in college, and he did not finish his second year in college. The five of us who are teachers all graduated from grammar school, from high school and from college. All nine of us brothers had the same chance for schooling, and all enjoyed the same home privileges."—WILL H. BROWN, Oakland, California.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 1, 1921.

EDITORIAL:

WELL DONE, GOOD AND FAITHFUL.

TUESDAY, November 22nd, was a red letter day in the annals of Durham House. There have been others very similar, but none more enjoyable. An account of the proceedings in honor of Secretary Thomas M. Wheeler, who, honorably released, sailed for home on the 25th ult., will be found on another page of this issue of the *Star*. What we here present is the speech of President Orson F. Whitney, which accompanied the presentation to Elder Wheeler of a handsome keepsake gift from his friends at and near the headquarters of the mission. The speech made a decided hit with the large audience that heard it, and it is at the urgent request of many outside as well as inside the Church, that it is now reproduced.

PRESIDENT WHITNEY'S ADDRESS.

I esteem it a distinguished honor to be the spokesman for those who have assembled here to pay their respects to our beloved friend and associate, Elder Thomas M. Wheeler. I wish I could recall the many good things I intended to say on this occasion. But I fear I shall be able to recollect only a few of the thoughts that have flitted through my mind since this event was determined on. The first sentiment that occurs to me is embodied in those beautiful lines by the Scottish poet, Robert Burns, in which he voices his gratitude for favours extended to him by his friend and patron, the Earl of Glencairn:

The bridegroom may forget the bride
Was made his wedded wife yestreen;
The monarch may forget the crown
That on his head an hour has been;
The mother may forget the child
That smiles sae sweetly on her knee,
But I'll remember thee, Glencairn,
And a' that thou hast done for me.

Change but a word in this tender tribute of affection—change "Glencairn" to "Wheeler," and it becomes a sentiment that would find appropriate utterance upon the lips of nearly every Elder now laboring in the European mission; one also that might well be expressed by many other Latter-day Saints and their friends who, during the past two and a half years, have

arrived at or departed from this port, and especially those who have partaken of the hospitalities of Durham House.

My first meeting with Thomas M. Wheeler was on the deck of the *Minnedosa*, the ship that brought me and my wife, with Elder William A. Morton, to these shores. This was on the twelfth of last June. President George Albert Smith introduced us, and as I took Elder Wheeler's welcoming hand, the President remarked: "You will have considerable to do with this man"—the truth of which observation I have abundantly realized. Brother Wheeler and Brother Morton, since I took up the burden of presiding over this great mission, have been my chief advisers. I have leaned heavily upon them—upon Brother Morton, in the editorial department of the *Star*; upon Brother Wheeler, in the business office of the mission, where he has had charge of the clerical work and of affairs connected with transportation. I say I have leaned upon him. So did my predecessor, as he himself informed me. I found in Brother Wheeler a reliable staff and stay. His quick grasp of situations, his ability to solve difficult problems, his keen perception and sound judgment, along with a gentlemanly address and an unfailing supply of good nature, have often evoked my admiration.

In his dual capacity of Transportation Agent and Secretary of the European Mission, it might be said of Elder Wheeler, with reference to the missionaries and the migratory saints in this and adjacent lands, that he has been literally "the servant of all." And here let me interject that it is a mistake to suppose the word "servant" a synonym for anything servile or base. He who spake as never man spake said to His disciples: "Whosoever would be greatest among you, let him be your minister—let him be the servant of all." That is precisely what our Heavenly Father is to his children. The great God whom we worship, whose power upholds the universe, and upon whom we are absolutely dependent for the food we eat, for the clothing we wear, and for the very air we breathe, is far more capable of serving us than we are of serving Him. We cannot begin to do for Him what He does for us. He is the greatest of all, because He serves all, and is best able to serve.

Brother Wheeler, in the goodness of his heart, has placed himself entirely at the service of his brethren and sisters, going and coming, and has put us all under a debt of gratitude by his kind and accommodating disposition. A feature of his course that I especially admire is the impartiality he has shown. He has had no favorites, no pets, but has been just as willing to do for one as for another among the scores and perhaps hundreds to whom he has endeared himself by his thoughtful and beneficent ministrations. I don't wonder you love him; I don't see how you could help it. I love him, and am glad to do him honor. God bless him and carry him safe to his home and loved ones beyond the sea!

Brother Wheeler, the committee who arranged, and have so ably conducted this testimonial in your honour, have requested me to present to you, in behalf of your friends at Durham House and elsewhere, this choice set of tableware—not in the least degree as a recompense for your splendid service, but merely as a slight token of our appreciation of your faithful and efficient labours in the Cause so dear to us all. Some people are superstitious over the presentation of a knife, fearing that it may sever friendship between giver and receiver. We scout the superstition, but as a measure of precaution place an equal number of forks beside the knives; so that whatever the knife may cut, the fork will hold in place. Please accept this little gift, with every assurance of our continued confidence and esteem.

W. A. M.

FAREWELL TESTIMONIAL TO ELDER THOMAS M. WHEELER.

Elder Thomas M. Wheeler, who for more than two years was Secretary of the European mission, was born at Salt Lake City, Utah, U.S.A., May 8th, 1886, of Latter-day Saint parents, who emigrated from Westbury, England, in 1874. The father died a short time before his son Thomas was born, leaving a widow and three children. Besides grade and high school, Brother Wheeler acquired a business education. For seventeen years he was in the employ of Taylor Brothers, real estate and stock brokers; then with the Salt Lake Security and Trust Company, and for two years prior to his coming on his mission was manager of the Hansen Automobile Company. In Church work he has taken a very active part, having been president of a deacon's quorum, Sunday-school teacher, Superintendent of Sugarhouse Sunday-school, Ward Clerk, and Bishop's Counselor. On June 22nd, 1911, he married Miss Emily L. Coulam, who has since become the mother of four children. Elder Wheeler left Salt Lake City, June 4th, 1919, in company with President George Albert Smith and family, Elders Lon J. Haddock and Virgil B. Stallings. On arriving in Liverpool he was placed in charge of the transportation department, and was later appointed secretary of the Mission, which position he held at the time of his release, November 25th, 1921.

In honor of Elder Wheeler a farewell testimonial was given at Durham House, 295 Edge Lane, Liverpool, on November 22nd, at 7:30 p.m. The chapel was filled with friends of the retiring secretary, some of whom had come from Burnley, Blackburn, Manchester, Wigan, Hull, and even as far as London. President Orson F. Whitney presided, and Secretary James Wotherspoon had charge of the program, which was presented in a very credit-

able manner, each participant being warmly applauded and given an encore.

The opening song, "Come go with me beyond the sea," preceded an invocation by President Wilford Owen Woodruff, of the Liverpool conference. The other numbers were as follows: vocal solo, Elder Harold Harper Bennett, clerk of the London conference; Magical Moments, by Mr. John Dobson; vocal solo, President Richard Tinsley, of Wigan branch; violin duet, Elders Harold H. Bennett and Rulon Free; vocal solo, Mr. James Foggo; humorous reading, Elder William A. Morton; vocal solo, Elder James H. Western; violin solo, Sister Edith Casey; vocal duet, Mr. and Mrs. Alfred Cole; recitation, Sister Doris Barrett, Manchester conference; song, in praise of Elder Wheeler, composed for the occasion by President Woodruff, and sung by him and other Elders laboring in the Liverpool conference.

President Whitney spoke in high praise of Elder Wheeler, who, he said, had been a staff of strength to him and to his predecessor. He had discharged his duties faithfully and cheerfully, and by his good nature and kind and accommodating manner, had endeared himself to the missionaries on their arrival at and departure from Liverpool, and had also won the love and gratitude of emigrants on their way to Zion. On behalf of the mission he presented Elder Wheeler with a handsome set of tableware, and invoked the blessings of the Lord upon him and his loved ones.

Elder Wheeler replied feelingly. He prized very much the valuable present, but far more highly the love and friendship of the Elders, saints and friends in the European mission. His work had been a pleasure to him, the satisfaction that had come at the close of each day's labor having amply repaid him. He greatly appreciated the kindness shown him by President and Sister Whitney, by Sisters Lowther and Wharram, who had ministered to his temporal needs, and by Elders Pingree and Curtis, who had given him valuable assistance. The recollection of the days he had spent in the mission field would always bring to him sweet and happy thoughts.

Elder Arthur L. Crawford, who had been honorably released to return home on account of ill-health, was presented with an attache case, as an expression of the love and friendship of his fellow-laborers in the Liverpool conference. The presentation was made by President Woodruff. Elder Crawford thanked the brethren for their gift and the kind sentiments accompanying it.

Refreshments were served by members of the Relief Society, after which a quartette of Elders of the Liverpool conference sang "Farewell to thee." The benediction was pronounced by Elder Arthur H. Taylor, ex-president of the Hull conference.

"GOD will never leave you without light enough to take one step. Don't stop walking till the light gives out."

MINUTES OF THE HULL CONFERENCE.

THE Hull semi-annual conference was held in Forester's Hall, Hull, Sunday, November 20th, 1921. President Orson F. Whitney, Sister Mary Wells Whitney, and Elder Thomas M. Wheeler were present from the Liverpool Office. The following Elders laboring in the conference were present: President Arthur H. Taylor, George Osmond Hyde, James S. Smith, Esdras Whittaker, Gordon W. Mathis, Melvin T. King, Francis A. Madsen, Marion Rogers, Donald E. Rose, and Alphens Harvey. Also Elder William Naylor of the Leeds conference.

There were four sessions of the conference—three public meetings in Hull, and a general Priesthood session in Grimsby, on Saturday, the 19th.

The Sunday morning session of the conference was devoted largely to Sabbath-school work, Elder George Osmond Hyde, superintendent of the Hull branch Sunday-school, directing the program. A large number of recitations and musical numbers were given by members of the Hull and Grimsby branch Sunday-schools. Especially interesting was a class exercise, "How Our Young People Preach The Gospel," written by President Arthur H. Taylor, showing the necessity for Apostles in the Church of God. This sketch served as an introduction to Apostle Orson F. Whitney, President of the European mission, who then addressed the assembly. He spoke of the honor and respect due to Church leaders and all holding the Priesthood. He also dwelt upon the power of God in the working of miracles, and showed that Heaven is a place where all the faculties developed and all the knowledge and skill acquired on earth will have appropriate and perfect employment.

At the commencement of this session Sister Whitney was presented with a beautiful bouquet of flowers, and roses were pinned on President Whitney and Elder Wheeler.

Sister Whitney and Elder Wheeler each addressed the meeting, the former referring to Relief Society work in general, and the latter exhorted all to "let your light so shine among men that others seeing your good works will glorify your Father which is in heaven." Elder Wheeler also illustrated in a pleasing manner the truth of the saying: "It takes two to quarrel, and only one to be kind."

At the beginning of the afternoon session the congregation sang, "The happy day has rolled on." Sister Isabella Widdowson, President of the Hull branch Relief Society, presented Sister Whitney with a large bouquet of chrysanthemums, in behalf of the Hull branch organization.

At the request of President Whitney, each of the traveling Elders was given five minutes in which to relate some of his personal experiences. Elder Naylor also bore his testimony.

Elder James R. Skipworth, of the Grimsby branch, rendered a fine vocal solo, accompanied at the piano by his daughter, Ivy Skipworth.

President Whitney then explained why he had requested the Elders to relate their missionary experiences. He declared that these were just as important as those of Peter and Paul. It was not Peter's Gospel sermon on the day of Pentecost that pricked the hearts of the people, but the declaration that they had crucified the Christ. He exhortd the missionaries to bear an up-to-date testimony. The sayings of Joseph Smith are just as sacred as those of any ancient prophet. President Whitney made clear to us the necessity of delivering our message, which is not only "Christ and Him crucified," but Christ risen and coming again as King of kings. It was to prepare the way for the second coming of the Saviour that the Gospel was restored in this dispensation. The speaker emphasized the principle of forgiveness, declaring that all who repent can be forgiven, even if they are in the depths of hell.

Sister Whitney expressed her gratitude for the blessings of the Gospel, for her testimony thereof, and for the good instructions given.

At the evening session the meeting place was filled. Following the opening songs, "How firm a foundation," and "We thank Thee, O God, for a Prophet," President Whitney discoursed upon "Joseph Smith, the Prophet," pointing out that one is proved a Prophet by the fulfillment of his predictions. The speaker then showed how Joseph Smith's prophecies had been fulfilled. The Civil War in the United States, and the Great War of 1914-1918 were gone into very thoroughly in this connection. President Whitney testified in tones of power that destruction would come upon those who insult God's servants and refuse to heed their warning message. "The second coming of the Saviour is near at hand. We are in the Saturday evening of Time, and morning will break upon the Millennium, the Sabbath of the World."

Elder James R. Skipworth followed with another well-rendered solo.

Elder Thomas M. Wheeler, retiring secretary of the European mission, dwelt upon the reasons why the Church of Jesus Christ of Latter-day Saints cannot unite with the churches of the world in the movement for a union of all religious organizations. "There is only one way to get into the Church of Christ. We cannot adopt other churches, and they cannot adopt us." He also spoke of the efforts of the Evil One to stop the work of the Lord, and showed how utterly futile all such efforts were.

President Whitney announced the honorable release of President Arthur H. Taylor, and presented as his successor Elder George Osmond Hyde. Following a few words of acceptance from Elder Hyde, he was set apart as president and acting clerk of the Hull

conference, by President Whitney, assisted by Brothers Wheeler and Taylor.

The retiring president, Elder Arthur H. Taylor, made the final address. He spoke of the efforts he had put forth in the mission field; mentioned the fact that the conference is out of debt, and that the *Star*, on a pay-in-advance basis, is widely read and much appreciated. He bore a fervent testimony and expressed a desire to continue faithful in the work of the Lord.

The general authorities of the Church and the mission and conference authorities were then presented by President Whitney, and the conference closed by singing, "Come, come ye saints." Benediction was pronounced by Elder Gordon Mathis.

Throughout all the sessions the attendance was large; many investigators were present, and the Spirit of the Lord was poured out abundantly.

At the Priesthood meeting, Saturday, all the traveling Elders were present, also a goodly representation of the local Priesthood. Words of wise counsel were spoken by President Whitney, Elder Wheeler and President Taylor. President Whitney explained the meaning of Priesthood, and emphasized the necessity of honoring every authority in its place. He pointed out very clearly the order of the Church, and exhorted the Elders to deliver their message faithfully and fearlessly.

GEORGE OSMOND HYDE, Clerk.

THINGS WORTH NOTING.

A REPORT made by the Catholic clergy in all parts of France shows there is a tremendous dropping off in recruits for the priesthood, lasts year's lists of embryonic priests being less than 20 per cent. of the 1914 list.

MR. RICHARD SPILLANE, writing in the *Philadelphia Ledger*, says: "The Mormon is a very good citizen, and it is the testimony of prominent Gentiles who were questioned by the writer that they would be pleased if they could say so much in praise of the home life of the Gentiles in general as they can with truth of the Mormons."

THE Census Bureau at Washington has announced that the school population of the United States is 33,250,870. Of this number, comprising citizens five to twenty years old, more than 21,370,000 were attending school between September 1919 and January 1920, when the census was taken. Utah apparently is the most studious State, 73 per cent. of her citizens eligible by age being registered in schools.

COMMENTING on the condition of the English Church, the Liverpool *Post and Mercury*, in its issue of the 25th ult. says: "The outlook for the Church of England, viewed on the basis of the number of candidates seeking ordination, did not appear in a rosy light at yesterday's meeting of the National Assembly. Nor does the explanation offered by the Dean

of Canterbury make it any brighter. He sees the church distracted by division, undisciplined, without authority, and lacking government, with the consequence that the people have lost confidence in it."

THE perfection of a device which will record the sound of a human breath or heart-beat on a steel wire, from which it can be accurately reproduced at any time, is announced by the Bureau of Standards, at Washington, D.C. The device involves the use of an ordinary telephone transmitter and a stethoscope, the current generated by the beat of the heart being amplified and connected with a steel wire telegraphone, which has the different sounds impressed upon its spool of wire in the form of varying degrees of magnetisation.

FROM THE MISSION FIELD.

Releases.—Elder Thomas M. Wheeler, honorably released as Secretary of the European mission; Elder Arthur H. Taylor, honorably released as President of the Hull conference; and Elder Arthur L. Crawford, traveling Elder in the Liverpool conference, honorably released on account of ill-health, sailed for home Friday, November 25th, 1921, per s.s, *Metagama*.

Branch Conference.—The Swindon branch conference was held at Swindon, Bristol conference, November 13th, 1921. There were present President David N. Low, Elders Jeter L. Shepard, Richard Williams, Jr., and Sterling O. Williams. The presidents of the auxiliaries reported that good work is being accomplished, and that the saints are taking advantage of the opportunities afforded them in the several organizations.

Arrivals and Appointments.—The following missionaries arrived per the s.s. *Metagama*, Sunday, November 20th, 1921: Elder Rulon Ray Free, Salt Lake City, appointed to labor in the Liverpool conference; Willis McCracken Smith, Smithfield, Utah, to the Leeds conference; Alfred Virgil Atkinson, Clarkston, Utah, and Rulon D. Rushton, Hunter, Utah, to the Manchester conference; Christian Owen Ponlson, Levan, Utah, to the Danish mission; Henry Neerings, Salt Lake City, to the Netherlands mission; Vito Seppi, Salt Lake City, to the Swiss and German mission.

District Conference.—A very enjoyable district conference was held at Durham House, 295 Edge Lane, Liverpool, Sunday, November 20th, 1921. The morning session was given over to the Sunday-school. Important events in the life of the Prophet Joseph Smith were impressively told by several of the pupils, and songs commemorative of these events were sung by the assembly.

At the afternoon session Elders Clayton B. Turner, Ronald M. Jones and Q. David Hansen spoke on fundamental principles of the Gospel. Elders Rulon R. Free, Arthur L. Crawford, George T. Patrick, James H. Western, William A. Morton, and President Wilford O. Woodruff were the speakers at the evening service. All the meetings were well attended.

Socials.—Wednesday evening, November 16th, 1921, a social was held at 13a St. Benedict's Street, Norwich, in honour of Sister Edith Appleton. A splendid musical programme was rendered and new and interesting games participated in. A large number of saints and friends were present, among them President William H. Wilson and Elder C. Douglas Barnes. President Burrell, in behalf of the Norwich branch, presented Sister Appleton with a magnificent handbag.

In honor of President Orson F. Whitney, Sister Whitney, and Elder Thomas M. Wheeler, a social was given in Thrift Hall, by the Grimsby branch of the Hull conference, on Friday evening, November 18th, 1921. Songs, recitations, readings, dialogues, anecdotes and games made up the pleasing program. Sister Whitney was presented with a handsome bouquet of flowers, accompanying a pretty little gift from the Relief Society of the Grimsby branch, President Ellen Atterton making the presentation. During the evening a beautiful carving set was presented to President Arthur H. Taylor, as a token of good-will and respect from the saints and Elders of the branch. The hall was filled to overflowing, and the social was a splendid success, thanks to the Relief Society and many friends who assisted in the affair. On Saturday morning President Whitney and party were taken down to the Fish Docks to see the largest fishing port in the world. After a Priesthood meeting at 2 p.m., the visitors left for Hull, to attend conference on Sunday, the 20th ult.

CONTENTS:

Four Reasons Why We Should Believe in the Divinity of Christ 753
A Pudsey Woman's Impressions of the "Mormons" 757
Struggle of Good and Evil ... 758
Poetry: The Gauge of Life ... 759
Editorial: Well Done, Good and Faithful 760
Farewell Testimonial to Elder Thomas M. Wheeler ... 762
Minutes of the Hull Conference 764
Things Worth Noting 766
From the Mission Field 767

EDITED, PRINTED AND PUBLISHED BY ORSON F. WHITNEY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.